Fifth Letter to the Herald from "A Roman Prelate."

The Syllabus Considered in Detail---Eminent Authorities Speak Cut.

FESSLER, NEWMAN, CANTU, &C.

The Syllabus Beserving of Careful Study by Theologians and by Those Who Are Not.

TO THE EDITOR OF THE HERALD:-Has the Syllabus glided into the Church like a thiel and a robber, tanquam fur et latro? Must it be con-sidered a false decretal in the full light of the nineteenth century? I do not venture so decided an appreciation as this, though I find it formulated by an eminent divine of Northern Italy in a work which appeared some time ago with the approval of the Archbishop of Turin.

In my letter concerning the infallibility of the Pope I relied on the authority of jurisconsults and theolograns of the Papal Court. In the letter I send you today on the Syllabus—which created so great a stir in the world, as if it were a pontifical act or a dogmatic secision—I shall consult lour distinguished Catholica, not residing at Rome, it is true, but well known, how ever, for their orthodoxy, their devotion to the Holy Sec. The first, Mgr. Fessier, is a German, is Bisbop of St. Polten, in Austria, and was official Scoretary of the Valican Council in 1869 and 1870. The second is Capocelatro, an oratorian from Naples, who on account of his learning, became famous throughout the Italian peninsula. As third opsult the learned Northern Italian I mentioned . He belongs to a most respectable religious nuntry, is a Lazarist of the Order of St. Vincent Finally I shall consult Doctor Newman, so known in England and America. Bear well in mind that these four distinguished writers publicly entradiction from Rome. When Dr. Newman's work came out, uncompromising people feit keenly the blow it dealt their parodoxes. It is said that the Catholic episcopate of Great Britain was sounced on the opportuneness of a papal manifesto in regard to this The answer came back, it appears, that under the circumstances public opinion would banish the hierarchy from England. On this account Rome gave up the idea of making any dogmatic outburst against tinguished Catholics whether the Syllabus is of any THE SYLLABUS WITHOUT PREPACE OR SIGNATURE.

tegal promutgation, not even naving been published in the official organ of the Holy Sec. Not only was it fidelibus), as in the case of every general constitution, encyclicals, which shows these circulars as addressed to bishops. The Syllabus appeared without preface or MGR. PESSLER, SECRETARY OF THE VALIDAY COUNCIL

Mgr. Pessler, Bishop of St. Polsen, in Austria, and eretary of the Vatican Council, published a short time before his death a work whose conclusions relafrom that made use of by the popes publishing their ments to which the Syllabus refers do not contain no introduction or conclusion significant of the Pope's intention in having this summary of matter prepared. that the Syllabus, with its eighty propositions, is a to the minds of theologians as some people are doubt is based on the particular form of the Syllabus, To be convinced of this one need but glance at the ocuments lay down in formal terms, at least in the preface or the conclusion, the intention of the Pope to decide, by his authority, that such and such prop-cutions cannot be considered throughout the unipersal Church as reconcilable with Catholic doctrine and morals. Now, the propositions of the Syllabus our day-errors pointed out at different times by the ments where this qualification is found and where the propositions of the Syliabus have been precisely stated, do not contain doctrinal, pontifical definitione, or, in other words, solemn decisions. Because the Pope, through the ministry of his Secretary of State, sent the Syllabus to all bishops, are we, therefore, to understand that all definitions coming through this channel are thereby raised to the rank of dogmatic definitions? This is a point on which a great many theologisus think a doubt may be raised, until such times as the Holy See issues a new decision. The bylishus has indeed neither introduction nor contion of the Pope. The bishops were of course informed in an authentic manner by a letter of the Cardinal Secretary of State that the Syllabus bad been compiled and sent to them by order of the Holy Father. The only reason, however, given for this was lest all the documents from which the propositions of the Syllabus were extracted might possibly not have ber, 1864, issued at the same time as the Syllabus, there is mention made, it is true, of how during his pontificate the Holy Father often raised his voice against the errors of our day, but there is therein no mention made of the syllabus." -(Fessier, "True and False Infaitibility," p. 31-35.)

CAPOCELATRO'S OPINION. published a pamphlet in Florence expressing himself on the Syllabus pretty much in the same style as Mgr. Fessier. The pamphiet is entitled, "Gladstone egil effett de Decreti Vaticani" (M. Cellini, Florand in nowise intended for the generality of the faithful; therefore the faithful are not bound by the document, which is as if non-extant in their regard. Capecelatro pointedly remarks :- "The Syllabus was addressed simply to bishops, not to promulgate and explain to Catholics, but for the sole purpose of facili-tating the task of bishops and theologians in comparing for their own use and consultation papal ency-slicals and the errors of our day." (P. 23) Before the Syllabus came into the nands of the bishops the pewspapers had, as it were, announced it from the bousstops, and from this came a good deal of misreptempted to creet the Syllabus into a rule of faith for Catholies against the evident intention of the Holy Father, who had it drawn up for the use of bishops only. The Syllabus, broadcast among those who know nothing of theological or dislectic laws, would simply give rise to equivocation and error.

THE MEANING OF THE WORD "STLLARUS."

press what the Syllabos is, for this term would atenify a summary or compendium of ideas and reasons laid down by the Holy Father in the different documents quoted. Now, the Syllabus merely gives the first words and the date of pontifical acts. Index is a word better adapted. Such is the meaning of the Greek word sultabor, which is defined by good nu-thority - 'An index of a book; table of contents of a book." No matter what may happen it is impos-sible to stille truth and break down the nature of things; in the end these corquer. Some Catbolic authors say that the Syllabus should be received with specially bound in regard to the Syllabus as it stands singe it was pever addressed to them.

THE STLLABUS NOT IN LINE WITH FORMAL DEPINITIONS.

drew up a formally doctrinal censure of sixty-one propositions. The Pope reinsed to issue the condemnation. This iset is important enough in its way, as showing that the Holy See proceeds slowly, not allowing itself to be swayed by too engor partisans when the question comes up of formal definition in matters of doctrine. From this it follows that the Syllabus, as it was published two years afterward, lacked the

character of a formal definition.

Decisions that are in reality doctrinal are of rare occurrence. A few months ago it was reported by a wiscorre in an Italian newspaper that the Vatican in the time of pagan Rome was called a Vaticinits, on account of the eracles given out by the talse gods. The name is given to day because there abides the Papal oracle. If this newspaper meant that the everyday dis courses of the Pontiff were oracles the interpreta-

The real deference due the Syllabus consists in con-sulting the encyclicals and allocations to which it rethat those to whom the authority of the Syllabus might not appear sufficient, because it lacked the Pope's signature, might be satisfied with the sources whence it came. Simply, then, ad duritiam cordis have the pontifical sources of the Syllabus been at lowed to be examined. The truth is that the most labus consists in going to the fountain-heads, the allo-

was annexed to the Cardinal's creditar; it is not an appendix of the Encyclical, which says not a word about it.

A ERAINED THEOLOGIAN'S OFINION.

Here is the text of the learned Turinese theologian who pronounced the Syllabus a laise decretal appearing now no longer in the darkine's of the Middle Agea, but in the full tide of the ninclessinh century:—"it would appear that by some emphalic and consequently irregular expression that the Syllabus drawn up for and directed to the bishops by salutatory inspiration of the Holy Father has become by use and publication of some persons having no authority, has become, I say, even in this unneternth osatury, a faise decretal, and that, too, in decirioni and degmatic questions, whereas isles decretals in the ninth century touched merely on matters of discipline. Let us, however, he ratisfied with the terms and with the intention of Pius IX., and look upon the Syllabus as a very useful document, which may serve as a guide in studying out the acts of this Pope. In like manuer men in the olden time were led to the Redeemerby the faithful Baptist, who declared himself simply an index to Christ." It is, therefore, true to eay that three eminont men and well known to be in no relation whatever with old Catholics of Switzbriand or Germany—that is to say, Mer. Fressler in Germany, Capocelatro at Napies and a learned theologian at Turin—have publicly assorted that the Syllabus has no value in a dogmatic sense and is devoid of official character.

Je one to the authority of Dr. Nowman. It is unnecessary to recommend him to the confidence of all Catholics Everybody knows that Dr. Nowman is one of the most distinguished witters and one of the best known men in England. A follower of Puser,

years ago and sought the bosom of the Catholic Church. He resided at Rome and became a member of the Oratory. For a number of years he has been at the head of the Oratory to Birmingham. He received an invitation to the Council of the Vatican in 1868. The circle in which he moves, his newtices in the cause of reliction and the works he has published prevent any question being raised in regard to his sound orthodoxy. Some time ago he published an important paper in form of a letter addressed to the Duke of Noriols, and entitled:—"A letter addressed to Ris Grace the Duke of Noriols on occasion of M. Gladatone's recent exportulation." Among other things he maintains that the now famous Syllabus is not an official act, and so in dogmatic importance. The ultra Catholic press was sient as death in its reception of this work, which doomed to an unimely end the fanatical plans of those who thought to dig an abyas between religion and modern society. I copy a low extracts from the learned and consolectious work of Newman. The Syllabus is a list, an index a table of eighty propositions marked out by Pius IX. during his positificate in the sliceutions he pronounced in consuloritions marked out the list. All we do not know who gathered together these propositions and made out the list. All we do not know who gathered together these propositions and made out the list. All we do not know who gathered together these propositions and made out the list. All we do not know who gathered together the propositions and thought they might not be acquainted with some of his allocations, in Steres and some imperiant discourses of preceding years. On this socourse he had thought they might not be acquainted with some of his allocations, in Steres and some imperiant discourses of preceding years. On this socourse he had thought they might not the acquainted with some of his allocations, in steres and only the proposition is cited. Thus we see that the Syllabus has because it should in the proposition of the document? Assuredly some able t

The Syllabus is not an official act because it is not aligned according to the usual form, Dalum Roma Pins P. P. LX., or sub annulo piccitoria, or in any other way. The Syllabus is not a personal act, for it is addressed to ne person, neither to bishops nor others i recrabbles fratres or disclo Rilo, and in it the Pope Pins Episcopus is not apersonal set, for it reaches the bishops only by means of the Cardinal Secretary of State. If the Pope appropriated to himself this anonymous complitation I would bow may head, accepting it as a pontifical act. He might have done so, he may do so yet and he may signalize other propositions that shoes noted already. In that case the condemnation would be to me dogmatic in authority, for I believe that our Divine Master has ordered the Pope to define what is true or what is laise in questions of latth and morals. Upon such an act, nowever, the Pontif would bestow the necessary authenticity—he would speak out in his own name in a buill or in an apostolic etter, as did Leo X. and innocent XI.

If the Pope desired to speak in less authoritative tone he would do so through some intermediary congregation in Rome. The Syllabus, on the other hand, lays no claim to be considered the world of the Pope. There are people about the Holy Eather who, when there is question of authoritative decisions and command, are inclined to go farther than is required or warranied by the divine assistance overshadowing the Pon-

tifi. It is therefore necessary to examine very carefully and to weign well the words of the Pope in relation to doctrine before being certain what he has in reality declared. Deginatic decisions are exceedingly rare, and even what some people affirm to be such have not the importance attributed to them. Definitions that are in reality deginatio must be interpreted according to certain rules, certain traditional principles that are as rigorous and as unchangeable as the decisions even of the Pope. When you receive news from Home that duplonases you, or by its apparently harsh, severe tone wounds you, do not immediately believe it, but be cheerful and patient and do not think a prior; that everything you are told is true. There are people who want certain measures adopted and try to have them passed, and who in advance declare them passed and acted on when in reality nothing has been done.

But let us come back to our subject. The Syllabus is of no dogmatic importance. We must consider it in entirety and not in parts. We must receive it not with an act of faith but with deference, and this deference consists in consulting the documents (allocutions, &c.) to which the Syllabus cannot be accepted as the fitchild scho of the pontifical volce in matters where precision in expression is no much required. The Syllabus is not always, in the reprojuction it gives us of errors marked out, the precise extended in the judgment. The Syllabus control the words of the Pope. This is what ordinarily takes place in a table of contents or citations.

Mr. Gladstone seems to unite the Syllabus with the Encyclical of December, 1864, which made so great an impression upon him. He says that the errors pointed out in the Syllabus were all included in the judgment passed upon certain errors specified in the funcyclical. It is impossible to maintain such a proposition. Speaking of the Pope and the Syllabus, Mr. Gladstone asys:—"These are not merely opinions which, in a latherity way, the Pope recommends to the faithing." The Pope says he

cause it referred to the statutes of the voice of the law shides?

SOME PROPOSITIONS CONSIDERED.

To understand the nature and importance of the description of the propositions contained in the Syliabus, the passages referring to these in allocation, in cacyclical and other documents must be consulted, for "scording to these sources only is it possible to explain the terms a nouncing the errors enumerated in the Syliabus. The seventy-seventh proposition of the Syliabus is "It is no longer necessary in our day that the Catholic religion alone should be known, to the exclusion of all ether, religions." If I examine the allocation to which the Syliabus refers what do I find? The Pope does not speak of all States or kingdoms, but at one particular State—viz., Spain. He does not speak of the proposition in question directly, degracationly or separately, but he protests against he viciation of the Concerdate agreed to between the Spanish government and the Holy See. This in no way refers to a theological treatise which would include the proposition. The Pope pronounces no condemnation; he morely expresses his affiction and let us look at the Pope's remonstrance as the Syliabus arranges it; can the English (who so whort a time stace unade such sower laws against Unitarians, against Catholics, dissenters and uthers), can the English deem it strange that the Pope does not find it opportune that every State without exception should tolerate within its borders every kind of religion? This is what, in truth, the Pope decimes He denies in a particular case what the Syllabus proclaims without restriction. Is the eightest proposition of the Syllabus is denied, "the Roman Pontificould or ought to become reconciled with progress,

Svilabus and its citations are examined ine sooner will be dissipated all accusations against the Holy Pather on account of the Spinbus. —The Roman pontills and general councils have overstopped the insuits of their pawer; they have suspred the rights of princes." These words are taken from a book printed at Lima. The proposition is condemed by the very dext of the author. What dees he say? He included in the right of Catholic princes the right to depose bishops, to raise impediments of marriage, represented in the right of the printed of the right to be independent of the right of the printed of the right of the church, and she commits no usurption in casining them.

"The Church has no right to be independent of the right of the church, and she commits no usurption in casining them.

"The Church has no right to employ force and has no temporal power direct or mirrent." This is a proposition found in Professor Nuytz's book which was condemed in a brie of August 27, 1831. The expression "to employ force does not belong to the Pope, but to Nuyt, and the sense of the condemantion is, smileying force ought not to be granted the Church." The gautee AND CORGUEY POWER.

The real doctrine of the Church in regard to coercive power is clearly laid down in a work which has obtained the approval of Gregory XVI. and of Pins IX. "The ophismo," says Gardinal Soulis, "which holds that the coercive power of the Church in regard to coercive power is clearly laid down in a work which has obtained the approval of Gregory XVI. and of Pins IX. "The ophismo," says Gardinal Soulis, "which holds that the coercive power of the Church in regard to coercive power is clearly laid down in a work which has been companied to the printed power in the proper is clearly and the companies of the Church has no other than the spiritual weapon; the virile sense of the companies of the church. I added the proper is a sense of the condition of the proper is a sense of the course of

on this account it is null and void, nor do I look upon this as essential in value. The Sacred College represents the anotest Patriarchial Council which the popes of the first ages of the Church so often called together to examine dogmatic questions and for consultation on matters of discipline. History has preserved the acts and the list of pearly three hundred postifical councils during the first twelve centuries. Una mists most devoted to Roman decirines and to the rights of the Holy See are far from thicking unimportant the previous consultation of the Sacred College. Cardinal Jacobatus, unimpenchable for his orthodoxy, expressly speaks of the Patriarchal Council of the popes and of the Sacred College, representing it to-day.

In fruth, the constitutions of the popes of the first centuries were published synodically in the papal councils, and all those of the misdle age mention the deliberation and consent of the venerable brethren, cardinals of the Roman Church.

MANKL JOSKUI DE MAISTER, AC.

Theologians, like Mans, de Maistre and others, most attached to Roman dectrines, require preliminary deliberation; also, as a distinct, format sign of intention to regulate the latin of the Church. This intention can only be manifest when Catholics see it under their eyes; otherwise they must believe the very opposite. What means would they employ to be certain of the requisite conditions for a document definition if the documents defined and consisterial allocutions. Aquee, I examined whether this table of contents was well made up, and whether the collection was always faithful and exact. It is a certain thing that cardinals are not previously consulted on allocutions addressed to them. Ohe more resson to have summoned them to detherate on the new turn the Syllabus does not attach theological censure to prepositions; a fortion on attach theological censure to prepositions; a fortion in one of these propositions are condemned under pain of doctrinal or personal mathemas. It is hard to flud the Syllabus the condit

trinal or personal anathems. It is hard to find in the Syllabus the conditions of an authoritative definition.

NO DOCUMENT EXTANT LIER THE SYLLABUS.
In going over the thirty lone volumes of the Roman bullarium we find no document gotten up globo were always inserted in real bulls or briefs, or, at least, in decrees given out by the popes in congregations of cardinals, and were officially promulgated. Pope St. Gelissus composed a good many treatises relating to the Relangian and Eutychien heresics. They are private works, precious for history and doctrine, because principles and lacts are therein exposed with clearness; but they are not works as belonging to the bead and chief teacher of the Churon.

GREGORY VII. AND THE INCTATUS.

The only work bearing any reasonablence to the Syllabus belongs to the sloventh century. I mean the Dictatus talsely attributed to Gregory VII. It is found in the register of letters in the Vatican library. This is not, however, the original and official register, but a mere copy incomplete and faulty. Here are some of the maxims taken from the Dictatus:—"The name Pope is unique in the world; his name-alone amould be recited in the churches; he alone can make use of imperial insignits; all princes should kies his feet; he can depose kings; the canonically elected Pope becomes a saint by the merits of St. Peter." This hast article is borrowed from the consci of Pope St. Symmachus, which was an apocryphal council. As far as the imperial insignis are concerned this comes from the pretended free grant of Constantine. Of curse it is false to say that the Pope's name only is mentioned in the liturey, for the diocesan bishop is likewise mentioned. The ancient dypicha allowed the mention of all the orthodox, both living and dead. The Church has never inserted in her efficial code the Dictatus of St. Gregory VII.

A ROMAN PRELATE.

HEBREW ORGANIZATION.

The young Israelites of Harlem have organized a Association of the Twellth Ward. Its aim is to provide a resort whereby young men can be drawn into wide a resort whereby young men can be drawn into closer relationship and enjoy the privileges of a library, reading room and a course of lectures at stared intervals. The following temporary officers have been chosen:—Elias Goodman, Chairman; Samuel Spier, Secretary; Samuel Jacoba, Treasurer; Philip Spier, S. N. Carvatho, E. A. Levy, Marx Morse, Charles Enwortta, G. Zibinski and Max Levy, Committee on Permanels Organization. Atthough the naw organization is to be composed of laracines it is not intended to be sectarian or senismatic. While its members will be expected to uphold the tenets of the Jewan faith they will be sliowed to worship at any shrine of their own choosing. The interests of social and intellectual advancement, as well as religion, are to be looked after. A meeting of the new society will take place this (Sunday) ovening, in Odd Feliows' Hail, No. 2,201 Third avenue.

THE GREAT EXHIBITION.

THE BELGIAN LACE COUNT—WHAT IS STYLISH AND WHAT IS BOUGHT BY THE TRADE-INVESTING IN LACE OR IN GOVERNMENT

log goods from Ypres, Courtral, Ghent, Anvers, quality or the same care may not be taken in spin noticed in France—no two localities with the same materials produce the same make.

How IT WAS MADE.

The spinning process is excessively minute in Belgium, the thread being so line that it escapes the sight and the sense of touch is solely relied on. A practised spinner works in the lower floor of her tenement when not underground seeds through an lugentourly contrived opening, sensitive, refined and discorning touch. The wheel is stopped if the slightest unevenness is perceptible. designation that prevailed for years when Eugland had no genuine lace of her own, as she has now Honi-

Flowers of Brassels point are now appliqued on talle reseau, or groundwork. They are either executed

Children commence their apprenticeship in thes

With all the daqdies and levers who were Mecking lace lingured. Queen Charlotte was partial to it and encouraged its manuscatter; also Queen Andieses on Napoleon admired it. It is, however, reviving only now from nojust neglect. It is called a frizon when mounted as a ruff for the bosom or throat; formerly it was called a frizette. In the preceding letter on French leces I have said that Valenciennes is made anywhere, but at Valenciennes is made anywhere, but at Valenciennes.

when mounted as a ruff for the bosom or throat; formerly it was called a firzette. In the preceding fetter on French isces I have said that Valenciennes is made anywhere, but at Valenciennes it is chiefly manufactured at Ypres. It was imported from French Hainault into Finaders in the seventeenth century. At Ypres the groundwork is a large clear square, on which the even tissue of the pattern stands out in relief. Valenciennes is made also at Bruges, but it is not a first rate article here. This inferiority is caused simply by obstinacy in traditional processes. At Ypres the boobins are twisted four and five times, an Bruges twice only, at Ghest twice and a hait. No power will prevail to make the people follow Ypres. Nevertheless all thrive, sor there are 400 incesthools in West Flanders, frequented by 30,000 apprentices. All Begins-made Valenciennes were formerly called "lawses," because interior to early traits at dernelles Valenciennes; now at this period France alone buys of Beigium for unward of twelve millions of frances.

Excasix lace.

A black lace, which imitates chantilly, is called engines ince and manufactures in Beigium, at a place called Grammont. We shall presently see that an entirely new lace, or rather that an eld lace in an entirely new loren has for the first time been brought forward at this Excosition and owes its origin to the insulaturers of Grammont and Brussels combined.

I will now describe the richness contained in the Beigian lace court. The great attractions are four aumirable dresses, made by M. Worth for the firm of Normand, Perc Fills & Chandon, successors to Frainais & Grammighan. The aim being to display not only Beigian laces, but the different ways that flunces and long lengths can be employed according to the styles of the day, the suity of lace is the chief object to be considered. At each corner of one of the square temples already mentioned is a costly tollet made to typity the gener most entable to the lace. There are, therefore, lour fobsis as dark green fallie, soberl

Thira—The black robe is the nevelty of this season. It is write Brusseis point appliqued on black Grammont-lace, an isnovation M worth approves and which therefore opens a new field in which the draw the owns this worderful dress are the first runners. The dress is ornamented with flounces and frills, also jet beads which glitter and are not obtrusive. The soberness of the satin and vertet, the down effect of the white wavy application on feathery mack ince, are rendered the more striking by clusters of satin own of cardinal satin, black aerrow watered ribbon and vieil or mixed. It is a square bodice in-front. The front width cade on the toot with a point and forms from the nips downward a long chevror of armorial aspect.

Fourth —A bride's dress made of Brussels and round point. This robe shows how two deep flounces can be disposed of. It is a cascade of lace. The front width is plased lace, the flounce boing in all its breadth, the train is encircled in spirals of the same doubled narrow yet totally light in every curve; the train is moreover stewn with enough case. It was on-

doubled harrow yet totally light in every curve; the train is moreover stewn with orange blossoms.

A shawl is exhibited in the same case. It was entirely made by peasant girls during the leisure hours intervening between field work. It is scarooly loss fine than the point which ornaments the green totlette. One does not know which to admire most, whether the execution of these laces or the particle spirit when dictated the great sacrifice of money this display has cutailed at a time when all French industries have been undergoing a great crists. In the first letter on lace I described some beautiful Alengon, exhibited by the Compagne use Index. The same company has also a case of Brigina lace, corresponding in the centre with that of Mears. Normand & Chandon; but the provinces around deserve mention.

There are Valenciennes from deserve mention.

Goarser lingeric laces for edgings, shirtings and mealins are varied in design and superfor to anything yet seen.

There are black laces, none so beautiful as the chanting described in my last, but yet competing carnestly. Mittens and black lace alcokings are delicate in design; some of the black needlemade point for oppowerk on listeps is as fine as lace of a superior kind.

The absence of blonds is remarkable in the Belgian court.

laid in plisses, folds or inyers. Two or three dozen metres can be concealed inside if three metres are wanted outside.

Lace cannot be worn more than ever because it has been laviably employed, but it will be worn very much. The high giraffe comb calls for a mautilla, tight sieeves for Anne of Austria cuff, light bodices for lace capes, here arms for mittens, snowy ones for black lace gloves up to the elbows; scarls are draped ever skirts, caps are clambrous for Bruges and Malenders and Valenciennes. All these are reapparitions in store which delight possessors of family lace and hereditary point.

THE GUIET TESTIMONIAL.

PARIS, April 30, 1878.

An interesting ceremony took place a few days age at the American Legation. It will be remembered that the carriage manufacturers of the United States, to the trade by M. Guiet, of the well known Paris the jury at the Philadelphia Exhibition, subscribe for a piece of plate to be presented to that gentleman on their behalf. From a number of designs sent in to the committee that of an antique vase was selected me, a wide trumpet-shaped neck rising from the classic vehicles extends from top to bottom in a sorpentine line, like the bus-reliefs of the Vendome. This procession is the means by which the carriage makers' crait is tastefully suggested without introducing the carriages that we see in the streets to-day, which would have given it too realistic an appearance and destroyed its artistic beauty. It is formed of the vehicles of past ages, in chronologica order. First is the severely simple charlot of the soned horses; then the Sedan-chairlike carriage of the Hindoo, dragged by his native bulls; a Saracen follows, leading by the head his gentle looking horses, which draw the peculiar carriage of his country and time; then the more familiar racing chariot of classic Greece, and the same form—modified and claborated, but shorn of its pure simplicity—stands to represent the golden days of imperial Rome. A group of charioteers urge forward the spirited horses. The next is an odd and unfamiliar-looking cart, drawn by oxen and guided by an aged monk, and this is the link

between ancient and recent times and illustrates the mediawal times. Modern times are represented by a splendid court curringe of the sime of Leuis is Grand. Circling the top a massive border of leaves of rock maple are beautifully wrought, and the buds and stalks form an irregular and graceful line around the lower edge of this border.

On the body proper is a reposest design, deliceating a wandering band of American Indians, who have their scaasy possessions hished to the most primitive which rest upon the ground, and are dragged along by a heavy junied horse. Other similar rude contrivances are keen in the distance. On the other side of the body is the presentation incorription in raisest letters formed by a process of tothing. It reads at follows:—

of the body is the process of otching. It reads at follows:

M. GUERT.

Chevalier da is Liggion d'Honneur.

Chevalier de l'Ordre de St. Stanislas de Russie,

Mombre du Jury

L'Exposition Internationale de, 1876 L.

Philadelphile.

Fram.

The Exhibitors of Group XVII.

In the United States Centennial International Exhibition.

RERECH OF MR. NOVER.

At two o'clock a large number or gentlemen purctually assembled in the reours of the legation to witness the ceremony. The presentation was made by the American Mini-ter in the following terms:

M. GUERT—I am requested by a number of my coentrymen, comprising the exhibitors of group I in the United States Centennial Exhibition of 1874 (gentlemen of prominence and respectability as morenium and manufacturers), to express to you then grateful appreciation of the courteeles extended to them by you when a member of the International Jury of Awards, and subsequently in your report of the proceedings of the Centennial Exhibition. They have desired, in some enduring form, to teatify the kindly sentiments they entertain toward you personnily, and at the same time to express the friendly internative the reliance of France.

my own country in the centennial year of American independence.

M. Guiet replied as iollows in excellent English:—
Your Excellence—it is now twenty-five year since I vanted the United States for the first time and I have returned acevanteen times since. I need hardly add that I have many friends there. I had not, however, crossed the ocean for ten years when the Princh government did me the honor of appointing me a member of the jary at the Philadophia International Exhibition. I was truly astonismed at the marvellous progress your country had realized during these years of absence, both in industry and the fine arts, a tangible evidence of which we now have before us in this becautiful wase. In my report to the Prench Commission I uncrely gave expression to my sincore feelings of admiration, remaining, in so doing, rather below than above the actual truth. Besides, the Exposition which is about to open will doubtless soon demonstrate to the whole of Europe that the United States have succeeded within a few years in placing themselves, together with France and England, in the very froat rark of the industrial nations of the world. I am gravified, sir, to think that it is not merely to my importuality and sincerity (for these constitute but a very humble merit in a judge) that I am indebted for all the unnificiations of courtery of which I have been the object on the part of my brothern in the trade since my return to France, as well as during my stay in Philadelphis, and I must attribute them in a great measure to the fraternal footiments of friendship which have ior more than a cantury united the citizens of the two countries. You will conserve agreal theory my most sincere thanks to all those who have, in any degree, constributed to this superior gift. Pray tell them now deeply I appreciate all the evidences of apparent to me this manifestation because to open of the most honorable and most pleasing tocidens of my life. Allow me to add, sir, that its kindly consenting to transmit to me the continual value.

inily engrossed diploma which accompanied the testimodul and of which the following is a copy:

To M. Guer, Kucht of the Legion of Honor, France; Kucht of the Certago of Honor, France; Kucht of the Certago and Honor, France; Kucht of the Certago Standian, Russis; (Informational Jaror at the Centennial Exhibition, 1876); Honorary Member of the Carriage Builders' Association of the United States:

Sin-The undersigned exhibitors of carriages and carriage accessories at the International Exhibition of 1876; Honorary Carriage accessories at the International Exhibition of 1876, held in Philadelphia, take pleasure in presenting to you the accompanying vase, litustrating in its design the origin and progress of the useful art of carriage building, which you have done so much to advance and elevate, and seg you to accept it as a token of our appreciation of the unitring neal and distinguished honor and contrasy that characterize the performance of your important duties while acting as the representative of the French astion in the laterational Jury, which it is now our pleasure to gratefully acknowledge and in a manner more enduring than more words. With assurance of our highest esteem, we are, hog-ored sir, your friends and admirers:

WILLIAM I. ROOKHS & CO., Palladelphia.

H. KILLIAM & CO., New Haven.

M. SEWARD & SON, New Haven.

M. SEWARD & SON, New Haven.

M. SEWARD & SON, New Haven.

NEW HAVEN WHELL COMPANY.

H. D. SMITH & CO., Flantsvile, Com.

VALENTINE & CO., New York.

G. ORGE W. HOUGHTON, New York.

It may be interesting to she members of the American carriage trade to learn that M. Guiet speaks in

It may be interesting to the members of the American carriage trade to learn that M. Guiet speaks in terms of unreserved admiration of the work done at your side, more particularly in the establishment of Brewster & Co., New York.

A MELANCHOLY LOVER.

Joseph Rauer, a German, twenty years of age, who came to this country some three years ago, attempted to committ suicide yesterday morning at the residence of his uncle, Stephen Rauer, No. 153 Smith street, Brooklyn, by shooting himself in the breast with a pistol. It appears he fell in love with his cousin Maria, who is now a pretty girl of eighteen